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LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. VII., No. 20. CHICAGO, ILLINOIS, MAY 28, E. M. 303. [C. E. 1903.] WHOLE No. 971

I know I am restless and make others so;
I know my words are weapons, full of danger, full of fire,
For I confront peace, security, and all the settled laws, to unsettle them;
I am more resolute because all have denied me than I could ever have been had all accepted me.
I heed not and have never heeded either experience, caution, majorities nor ridicule,
And the threat of what is called hell is little or nothing to me,
And the lure of what is called heaven is little or nothing to me.
—*Walt Whitman.*

The Fatherhood Question.

In No. 969 of Lucifer Lizzie M. Holmes appears to assume a "class conscious" struggle between the sexes—an assumption well-founded if we are members of conservative society, but which among radicals ought to have given place to something better. It seems reasonable that men and women should freely exchange ideas without offense, and there is apparently no valid reason why a woman should spurn advice simply because it comes from a man, or vice versa. If there are radical men who attempt to "compel" women to do this or that, then for them no condemnation can be too strong, for radicalism means nothing unless it means liberty; but if such individuals exist, they seem little disposed to show themselves in the columns of Lucifer.

That no man has a right to advise any woman concerning her actions affecting the coming child is a somewhat novel proposition. It appears to involve the assumption that a woman has a child all by herself; that the man is not a factor in the proceeding; that motherhood is everything and fatherhood nothing, or at best merely an ornamental function. History does not strengthen Mrs. Holmes' view of the situation. All the the children the world has known anything about have had fathers as well as mothers. Possibly some day genealogical trees will start from a bottle of potassium bichromate and the perennial lie about the doctor bringing the baby will become the simple truth, but in the meantime man is quite an indispensable factor in the matter of babies. Then, too, it occasionally happens that parents are in love with each other, and lovers have a habit of looking after each other's welfare; of considering and advising each other in regard to mutual affairs; of smoothing, so far as possible, each other's pathways. Furthermore, there are rare instances on record in which the prospective parents have loved the child before its birth scarcely less than after; have made for it those little or big sacrifices which lovers are wont to make for each other just for the pleasure it gives; have wished health and happiness for the child, and have tried, however mistakenly, to do those things which would ease the journey for the little one thrust unconsentingly into the world at the behest of blind parental instinct. Perhaps this co-operation of the father with the mother is not appreciated by Mrs. Holmes—but I trust it is, and that instead of endeavoring to expel man from the solar system she will try to persuade him to advise in the spirit of the radical lover, instead of the conservative tyrant. Man may be a bad lot—as bad as government—but I plead for his reformation instead of his abolition; not from any personal motive, of course, but merely in the interest of future generations.

Mrs. Holmes appears to regard variety as a disease by which men have the misfortune to be affected. The operations of a society consisting of varietist men and monogamic women has always been a mystery to me. The most obvious solution of the difficulty is that the few women who have tried variety like it so well that they willingly make up in expression what they lack in numbers. A less obvious, but more true, solution is that women as a rule conceal their practice of variety more effectually and persistently than do men. I have known women who ardently advocated monogamy in public, but were varietists in their private lives. Women are not to be blamed for this strongly developed sense of concealment. It is the natural outcome of commercialism and the resulting dependence of woman upon man for support. With industrial liberty, I fear Mrs. Holmes would find the women almost as badly contaminated with notions of sex-liberty as the men.

Believing as she does, Mrs. Holmes should find no fault with humanity as it exists today. Homes and hospitals are filled with the victims of all kinds of inherited bodily ailments; sanitariums and insane asylums are overflowing with mental wrecks of every degree, from the mildly foolish to the raving mad; consumption on the one hand and insanity on the other stalk through generation after generation, laying their withering touch upon the child at the very moment of conception; and we are asked to stand idly by and make no effort to stem the horrible tide of suffering, lest some little desire or petty whim of our own be for a moment interfered with. It is too late to dispute the facts of heredity; the time for that is over; the day has come when intelligence and self-control must take the place of ignorance and aimless passion; when a little common humanity must be shown today to the babies of tomorrow.

Wellesley Hills, Mass. ALEX E. WIGHT.

Stern and the Press Writers.

The sphere of woman's influence is rapidly broadening. Her position in society is properly undergoing profound change. A derisive saying of old was to the effect that "women and children should not see half-done work." The fact that men alone have become hysterical in commenting upon my innocent communication in No. 965 leads me to suppose that radical amendment of the foregoing saying is in order.

If R. B. Kerr wins a few more victories like the one which he has just scored, he will defeat himself and his boon companions. He quotes Plato just as glibly as though he fully grasped the specific purpose of all that this time-honored philosopher wrote. It is very questionable whether Plato himself did this. Plato unquestionably desired all human beings to love the beautiful. Do not lose sight of the fact, though, that the true lover of Plato was to be a philosopher, and love the beauty of the soul rather

than the beauty of the body. It should clearly be borne in mind that Plato perceived that the highest type of conduct must be bound up with the highest type of knowledge. Of course varietists have a monoply of the highest forms of sexual knowledge.

"Ancient civilization decayed and fell, and then we had the dark ages, which were completely dominated by the clean crowd." Why did ancient civilization decay? In the connection used, Mr. Kerr must refer to Roman civilization. I will not assert that laxness of morals caused the downfall of Roman civilization, but it did unquestionably accompany it. Safe to assert that the viler the Romans became, the laxer the sexual code. News indeed to learn that during the "dark ages" each man knew but one woman, with whom he became more and more intimately conjoined, perceiving that the true human was neither male nor female, but the two blended together on every plane of thought and action. Let us have titles of the histories to which varietists refer and defer.

If Shelley was a varietist, why did he leave his first wife, Harriet, alleging that she had yielded her body to another? Possibly the varietist rule works but one way. I am delighted to note the fact that Mr. Kerr refers to the spotless purity of Shelley's mental atmosphere, and doubtless he is right. I can assure him that the male varietists with whom I have come into contact are delighted when lewd jokes are retailed. They look upon woman as a machine created for their pleasure. Doubtless it has been my misfortune to come into contact with but the lower strata of varietists.

With impatience I will await Mr. Kerr's elucidation of the flawless variety of the topmost layer. I refer to those who seek variety not merely for the fleeting sensation, but to elevate and purify womankind and the world.

The sex problem is one of overwhelming importance. I do not, have not, and will not assail the intellectual honesty of Moses Harman; but honest men are dangerous when they employ their ability in disseminating falsity, though they mistakenly essay to label it otherwise. In No. 968 Dora Forster writes: "Now, I contend that men and women must accept the part assigned them. Man is and must be the artist of sexual love. Every love-union originates in the mind of the man; the controlled expression of humanized love depends for its quality upon his mental capacity; the consummation depends entirely on his will. As within the sex-relations of individuals, man is master of the ceremonies, so he must serve the world by designing a future love-ideal for the race." If the foregoing summing up embodies natural fact, and I incline to think that it does, why Mr. Harman has the cart before the horse when he advocates "Motherhood in Freedom" as the sexual panacea which the world requires.

When man-made governments license an engineer, they require that the applicant pass an examination. Would it not be in order to gently insinuate that before man-made government issues a marriage license to a man, that the man should pass an examination in sexual science. My impression is that quite a fair proportion of applicants would be turned down, as impartial examination would disclose the fact that they were not competent to control the sexual relations of a cow, let alone become the sex-artist for a wife and mother.

Let it be understood that I do not assert that the State or ministers of religion must authorize or solemnize marriages. Regardless of license or ceremony or lack of one or both, there cannot be true marriage without true life. The point which I do make is that so long as the State and ministers play such a prominent part in joining together and likewise in preventing separation, they should properly instruct regarding the the natural facts of marriage. I was going to say the laws governing the subject, but Mr. Harman frowns down any such designation.

It seems almost impossible to fathom the depths of Francis B. Livesey's anguish. He writes just as though his heart were affected. If the American Press Writer's Association develops enough gumption to erase my name from their rolls, why they will erase a name which I never requested should be placed there. Reformers in general are a most amusing study. After a long and intimate acquaintanceship with the real genuine articles I would respectfully submit that whoever can reform the reformers will float a life buoy upon which all humanity can scramble.

Here in Philadelphia, though the Single Taxers and Socialists have praised me more than I deserve, said real sweet things about my ability, the ugly fact crops out that when I offer to come before them and, after speaking a short time, answer all their questions, they turn the proposition down cold—aye, intensely cold. Freedom of discussion and freedom of the press are myths. Of course I know that oceans of blood and torrents of eloquence have been spilled and expended upon glorifying freedom until ignorant people think that it is the Simon Pure article, the glorious ultimate which will be attained in some far off golden era, when everybody will do just what they like and won't tread on other people's corns.

I believe in divine inspiration. Of course I am just a fallible human critter, but to my mind there is a power of divine inspiration in these two lines from Tennyson:

> "Our wills are ours, we know not how;
> Our wills are ours, to make them thine."

Of course Moses Harman says there is no superhuman "will"—it's all just "facts." Tennyson did not know this, so he made a mistake; but it's mighty good poetry, and I believe that great truths are often most fittingly expressed by poets, even if Plato did shy a few stones at the whole mob of them.

George A. Schilling's communication anent Ingersoll seems to bear out my perceptions concerning this able orator. Now I do not wish to hump myself, but, judging by the grade of economic wisdom that Ingersoll expounded at so much a talk, why it seems to me that at the least calculation I know about a thousand million times as much about economics as the redoubtable Colonel did. I am not going to be so brave as to pose as being desirous of filling out the cast by being willing to die a martyr's death, but I can most strenuously assert that there is not enough coin in the realm to induce me to take a hand in fooling the people.

Coming back to the freedom of the press, I would point out that when the Secretary of the Press Writers requested me to supply enough of my effusions to fill up a fair space in their monthly paper, and I informed him that the remarks would not be laudatory, why he forgot to extend the glad hand on economics, though he knows that upon that subject I have presented and substantiated developments of the very highest importance.

With becoming humility I state that it has fallen to my lot to discover the natural basis upon which, in a constitutional and evolutionary manner, there should be reared the legislation which will usher in the era of economic salvation. I positively demonstrate that all of the hitherto warring cliques of economic reformers are brothers, seeking to apply to different portions of the economic field the natural ultimation of the universal principle of justice.

The inauguration of truer economic conditions will greatly aid the rational solution of the problem of sex-relationship, for where the male artist's ideals are not sufficiently high and noble, why the female sufferer will not experience difficulty in keeping the pot boiling until such time that the male end of the life partnership seeks after some natural facts which were imbedded in the male and female nature, by God, natural law or the author of the unquestioned facts of nature.

My sympathy goes out to the editor who always receives more intellectual pabulum than the size of his paper can contain. If communications from my pen will be welcome at times in Lucifer, why just give me an idea of how often and how long, and if at the end of a year your readers do not think that I write factually, why just let me know and I will stop inflicting them upon you.

Possibly if my original communication is read with a moderate degree of care it will be developed that I am not opposed to rational discussion, nor am I unconscious of the frightful nature of the problems which confront suffering, perplexed and degraded humanity.

Bishop Quigley talks very bravely about the Roman Catholic Church owning the West. It may develop, however, that the Archbishop is like a boy in a dark woods who is whistling to keep up his courage.

4244 Chestnut St., Philadelphia. EDWARD STERN.

"Woman's Duties."

In answer to the article under the above title, printed in Lucifer of May 14, I would say that Mrs. Holmes is perfecly right in saying that a so-called free man cannot tell a free woman what she should or should not do. Each one, whether man or woman, must live according to his or her convictions and do the best he can under all conditions; for we all have our own lives to build. No one can build them for us. Each one must ultimately work out his own problems of life and abide by the laws of being which make for eternal justice, in that they ultimately offer all alike the opportunity for freedom. As we are struggling through the darkness, however, it is well to remember that we can be free only in so far that we do not infringe upon the rights of others. Here comes in the important fact that we are all marvelously bound together, and until all are free no one can be entirely free. This is why we work for the common good and one of the most effective ways of working for the common good of the race is to make better conditions for the future—create nobler, stronger, wiser, more unselfish and better children.

This creative work lies largely in the hands of the mothers, hence it follows that they should be more intelligent, more enlightened on the vital questions of life. Mrs. Holmes in her article says: "We breed scientifically [I do not remember her exact words], but in our present stage of progress nobody knows anything about the laws of heredity or prenatal influence. Some pretend to know, but the final outcome is seldom what the parents or any one else expected or prepared for."

In answer to this I would say that is to our shame that we know more about the improving of animals than about the improving of our race, our bodies and general conditions. That we know but little about the law of our being is true, but we should put into practice what little we do know, and then more and more light will come to us. I write on this point especially because I have come in contact with a system of life that promises to solve all these questions, and as light comes to me through the practice and application of the principles involved, as the truth about the deeper things comes to us, we are in turn eager to give it to others. The principles in this system of living promise to so enlighten the human being that a mother, if intelligent enough, may decide the sex, character, physical appearance and general makeup of her child. Yet only those who are ready for a purer and grander life can enter upon this path and follow it effectively.

Any one wishing to know about these things, with the desire for self-improvement, and hence improvement for the entire race, may address me through Lucifer's office.

W. M. G.

Industrial Freedom Not Enough.

A prominent writer in a recent magazine article seeks to bolster up the marriage system by declaring that the main cause of unhappiness in marital bonds is on account of the dependence of woman for support. "Economic independence," says she, "will solve the question of marriage."

I beg to deny this. The relation of the sexes is a problem not solvable by the rules applied to industrial or economic association. To say that if a woman is self-supporting she may give herself in marriage with the assurance that the main foe to happiness will be eliminated is placing a purely commercial value on the alliance.

A woman may be able to buy herself a $50 Easter bonnet without having to ask her husband for the money, yet she might not be able to comprehend one iota of his thought, not capable of accompanying him in his mental walks.

It often happens that people who are congenial as to tastes and temperament at the time of marriage find themselves growing apart. One may develop along lines that broaden the intellect, open up new fields of thought, create a larger ambition; while the other may remain stationary or really retrograde. Right here their paths diverge, and as there are no backward roads to Progress they grow farther and farther apart until life becomes wretched for them both, so far as their relations are concerned.

To make a life contract to love is out of the range of human capabilities, and a law that would bind men and women to live together in the marriage relation irrespective of their adaptation to each other is one of the barbaric conditions of the world that must sometime pass away.

Woman must be entirely free—as must man also be.

Woman must not only be "able to call her soul her own," but her body also; and when she learns that she wrongs future generations by either selling or *giving* herself as property into the keeping of another, she will allow her sense of right to triumph over her age-long teaching and will be the proud mother of a race of freemen. MYRA PEPPER.

Still After Smoot.

"In this issue we print a notice of the real war that 'the Religions' are preparing to make against their Mormon Christian 'brother,' Senator Smoot. We have expected all along that this whuld come, and that is one reason that we asked the Liberals, the great secular press and the 'business' of the country to tell the Senators that the best thing to do was to retire Smoot gracefully, on legal, corruption, alien and theocratic grounds, when he appeared to take his seat. The Democrats were the proper ones to take the matter in hand then. But it has been so many years since the Democrats have taken the initiative about anything that they could not wake up in time. The result was that in spite of the proveable facts that Mr. Smoot was a theocratic alien, fraudulently sent up by a business church on purchase (by 10,000 votes paid) of a Senator's seat, he was patted on the back by the Republicans and allowed to take that seat without objection, after protest filed and passed upon by a regular committee.

"That was a trial, or was allowed to take the place of a trial, upon the real merits. Now that they have taken Smoot in, let the Democrats allow the Republicans to enjoy him. It would be cruel and unjust to let Christians Josiah Strong and Helen Gould & Co. to have Smoot 'called back' and made another Roberts of, because they dislike his religion. And think of the Senate, after condoning and whitewashing him, failing in the courage to stand up against another theocracy, as bad and dangerous as that which was able to buy of the Republican party the seat of a Webster, a Clay, or a Benton, for their now accepted and most able and distinguished colleague, 'the Senator from Utah.'

"The Portland Oregonian justly held that the religious sectarian animus back of the Roberts rejection did more harm than good. And now, though Smoot was corruptly and not squarely and legally elected, he has been legally accepted, and it is best to let that end the matter. Once 'called back' under such circumstances, by or for other theocrats, he would have the sympathy of every lover of fair play and make the Senate ridiculous."—*Torch of Reason.*

Mattie B. Coy, Monson, Maine: Inclosed you will find $3.25. Please credit one dollar on my subscription to Lucifer, which expired some weeks ago, and for the $2.25 send me "Tokology," by Alice B. Stockholm. I am deeply interested along the line of Lucifer's work and kindred subjects, and wish I might aid the work more. I shall at all times do what I can. The freedom of woman in the highest sense means the greatest possible good to all humanity. I was much interested in the article "The Awful Fate of Erring Women," in Lucifer of April 16, and think you did a most noble thing to publish it, and Mrs. Barker did a brave and noble work in writing such truths. Will you send me a few copies of that issue?

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

"The New Toryism."

"Most of those who now pass as Liberals are Tories of a new type."—*Herbert Spencer.*

In last week's Lucifer a quotation was made from an address by Moncure D. Conway, before a convention of Freethinkers in New York, November, 1897. This quoted utterance of a world-famous historian, essayist, orator and scientist deserves more attention than it has yet received from the Freethought papers and lecturers of America and the world.

In the address referred to Dr. Conway adverted to the fact that he had been in nearly every country in the world and had found more personal freedom in other countries than in America, the boasted land of liberty. Comparing religious liberty with the modicum of liberty in morals enjoyed by the people of this country, the speaker said:

"Theological liberty has been secured, but the Luther of morality has not yet appeared. This is to be our next great achievement. The law has no more right to dictate a man's morality than his religion. The law exists solely to prevent one from injuring others, whether by his immorality or morality. Men are not to be made virtuous by act of Congress, nor by police. When individual character and conduct, without wrong to others, are left perfectly free, there will be a development of nobler men and women. There will be more Ingersolls. There will be greater moral as well as intellectual progress."

In the same booklet from which this noble utterance was taken is found part of an address delivered by Mr. Conway in London during the Bradlaugh-Besant-Trueloye fight with the English government over the "Fruits of Philosophy." This booklet is called "The Demands of Liberalism," and is published by the Truth Seeker, New York. A characteristic paragraph of Mr. Conway's London address reads as follows:

"Liberty of thought involves liberty of speech, of printing, and of moral action. Liberty is no more sacred when it criticises the creed of a community than when it criticises moral institutions. Freedom of thought were an empty name if it did not carry with it the freedom that brings thought to bear upon the social laws and customs founded on past and fettered thought. (Unproductive thought is no thought at all.) The intellect is man's instrument for conforming society and the world to reason and right; and to restrain its free play among the moral and social superstitions of mankind were like folding a living seed in wrappings of a mummy. . . . The very common mental confusion which regards things evil as only good pressed too far, is continually shown in the common phrase about 'liberty degenerating into license.' That is taking the name of Liberty in vain. You cannot press a good principle too far. Liberty cannot degenerate into licentiousness; not any more than a diamond can degenerate into glass. Liberty can only be ascribed to a man as member of society, and means his right to seek happiness, to develop his nature, to do his duty, all to the best of his ability—in fact, his right to be a man—without hindrance from others or the community, to whose well-being he is loyal. By its very essence, therefore, liberty can never mean the destruction of others' liberty, the sway of brute force or selfish defiance of public welfare."

* * *

Mr. Conway puts morality and immorality upon the same footing as to rights with religion and irreligion—as matters with which statute law should have nothing to do. It is now no longer lawful to subject a man to fine and imprisonment because he disbelieves in the Trinitarian's God, or because he believes in no God at all, but it is still lawful to imprison him for living with two women as his wives. The women may be quite satisfied with the arrangement; they and their children may be contented and happy, living in the same house with one man—or in different houses—but the wishes of the women and their children must not be consulted. The judge says he is a criminal and should be punished as such.

In the case of belief and worship it is impossible to show who it is that is injured by the heretic in religion, so also in the case of the heretics in morals it is impossible to show who is injured by nonconformity to the popular code that says no man can have more than one wife.

Would it not be in order to ask, If a man may worship three gods—father, son and holy ghost—and still be received into good society, why may he not live with three women and still be reckoned a good citizen?

BROTHER WAKEMAN PROTESTS.

I had proceeded thus far in my talk concerning the New Toryism that seems to have captured the American Freethought movement when the mail brought the following letter from Thaddeus B. Wakeman, editor of the Torch of Reason, "distinguished member of the old guard," as he is called by Brother Morton, with request that the letter be published in Lucifer:

DEAR MR. HARMAN:—I am sorry that you have time to worse than waste in misunderstanding and misrepresenting Freethinkers. On page 149 of Lucifer of May 24 you repeat Mr. Morton's misunderstanding of my objections to seating Apostle Smoot as Senator. There is no truth in that statement; I have not changed my views on these subjects, but grown wiser, I hope, along the same lines as the years have rolled on. I wrote to Mr. Morton to correct the error in his Demonstrator, and he *may;* but the luxury of one Freethinker's slandering another seems to be irresistible. If it is not, please insert the inclosed editoral from this week's Torch of Reason about Smoot, which was set before I saw your paper, but which explains the matter incidentally.

As to Ingersoll, you are mostly wrong, too. He did not mean by "institutional marriage" what you and the people you quote do, or *did*, for few think that way now. What he meant was, free divorce for the woman and protection and help for her children. How does the man who does not agree with that differ from a brute?

Now please don't rush off and say that I swallowed Ingersoll whole. But read and, if you can, print the editorial on the "Curse of Great Men" in the same Torch. Let us learn to train our guns on the enemy instead of each other. Yours sincerely,

T. B. WAKEMAN.

Kansas City, Mo., May 21, E. M. 303.

Very glad to be corrected, if I have erred in reproducing the mild impeachment of the Demonstrator. The request to republish Brother Wakeman's editorial from the current issue of the Torch of Reason is also freely and gladly complied with. Whether the charge of "slandering a Freethinker" is sustained by our old-time friend and valiant co-worker in the agitation for the repeal of all laws looking to the inforcement of Christian morality, I leave to our readers to decide.

* * *

It may argue lack of discernment on my part that I fail to see how a logical Freethinker can take sides with the "Religions"—the W. C. T. U., the "Ministers' Association," the Interdenominational Council of Women for Patriotic Service," etc., etc., in their attempt to exclude Reed Smoot from his seat in the United States Senate. I can easily understand how a logical Freethinker can oppose, not one only, but EVERY attempt to seat a Senator elect from any state or territory of the United States—"on legal, corruption, alien or theocratic grounds," but I fail utterly to

see why a Mormon elder should be excluded while leading communicants of the Roman Catholic and Protestant theocracies are admitted without question.

Brother Wakeman says he has "not changed his views on these subjects, but grown wiser."

I have not followed very carefully the record of our old-time friend and helper during the years that have elapsed since the convention of the National Liberal League of 1882, in Chicago, when he so valiantly and successfully opposed Robert G. Ingersoll, who wanted the League to compromise with Christian moralists on the question of Repeal of the Comstock Postal Regulations. In that memorable contest Brother Wakeman was eminently in the right, as I see it, and Brother Ingersoll wholly in the wrong, and the election of Dr. Juliette H. Severance, an uncompromising opponent of all laws inforcing Christian morality (including all marriage laws), to succeed Ingersoll as first vice-president of the national organization, and the election of Wakeman as president, placed the Freethinkers on the only logical ground possible to be held by them, so long, at least, as they indorse the eighth section of the Nine Demands of Liberalism.

My friendly critic thinks me "mostly in the wrong as to Ingersoll;" that he did not mean by "institutional marriage" what I and others mean by that term. As I see it, Robert G. Ingersoll was as unreliable, as illogical on the question of sex morality as Henry Ward Beecher was on the subject of Christian theology, and if we are to give him the benefit of the doubt—as was done in last week's Lucifer—his later utterances DO show that he did not indorse Christian standards of morality in the sex relation. But the term "marriage institution" can have but one logical and etymologic meaning, and so long as Ingersoll is quoted as "holding in contempt the opinions of men and women who denounce the institution of marriage," just so long will he be regarded as a supporter of Christian morality, and therefore an opponent of the Eighth Demand of Liberalism.

* * *

"Let us train our guns on the enemy instead of each other," says the editor of the Torch of Reason and President of the Liberal University of Kansas City, Mo. With this sentiment I am in hearty accord. But in order to train our guns on the enemy we must first find out who are the real enemy and who the real friends of Freethought—of Liberty and Justice.

We as Freethinkers have as yet no creed, no Bible, unless what are known as the Nine Demands of Liberalism may be called such. Since the death of Robert G. Ingersoll a persistent effort is being made to canonize him and formulate his expressed opinions into a creed of Freethought and to rule out of the Freethought ranks all who will not accept without question such parts of the utterances of the great agnostic orator as the self-elected guardians of his name and fame choose to select as the authorized version of what he himself taught and believed.

The question to be settled, first of all as it seems to me, is

WHO ARE THE FREETHINKERS?

Who is it that logically stand by the principles enunciated in the Nine Demands of Liberalism, and who are traitors to the principles therein enunciated?

The Eighth Section of these demands, embodying all the the others, reads:

"We demand that all laws looking to the enforcement of 'Christian' morality be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights and impartial liberty."

That Robert G. Ingersoll was not a consistent exponent and defender of this central plank in the platform of Freethought needs not to be repeated. He was himself an Anarchist in religion—he wanted and would tolerate no rulers in religious matters; but in morals and politics he denounced the people who wanted to be a law unto themselves. As reported by Eugene Macdonald, Ingersoll said, "There is no place in the United States for an Anarchist," and yet he could say, "Each man in the United States is a sovereign, and a king can freely speak his own mind."

In a general way Ingersoll endorsed and subscribed to the demand that all laws shall be conformed to the requirements of equal rights and impartial liberty and yet he was a distinguished member of the Republican party, the party of high tariffs, of trusts, of privileges for the few and exploitation for the many.

Ingersoll denounced all politicians as prostitutes, quite unconscious that in so doing he included himself.

As a politician and lawyer—a lawyer in these latter days is necessarily a politician, though all politicians are not necessarily lawyers—it was needful to success that he should be able to declaim eloquently in favor of political liberty and equal rights for all, and yet in his public career he found himself compelled to conform to a code of morals and of popular policy that shows these eloquent declamations to be "glittering generalities" that mean just nothing at all!

* * *

Often in these columns, as our readers may remember, I have given Ingersoll credit for being better than his political creed and affiliations would lead us to expect; better, far better than his vocation as a lawyer tended to make him—for if all politicians are prostitutes, as charged by Ingersoll himself, does not this remark apply with equal truth to lawyers? But after all is said that can truthfully be said in his favor, the question must still be met, What did Ingersoll DO, and what did he effectively say, to change the SYSTEM that robs and enslaves the working masses?

While gratefully remembering all that he did to destroy slavery to creed and dogma, we cannot forget that Ingersoll's interests and associations were with the exploiting classes and not with the exploited masses, and that his deeds of charity, of which we often hear, only helped to rivet more firmly the chains of industrial slavery.

Words are cheap; if ACTS do not correspond words are nothing. No man ever said harder things of the system that makes millionaires and paupers than did John J. Ingalls, Republican Senator from Kansas; and yet, not long before he died, in a public speech Ingalls frankly confessed that his deepest grief was that there was not just one more millionaire—himself!

These are some of the reasons that make it absolutely necessary to discriminate, when the life and teachings of the great agnostic orator and iconoclast are held up for imitation and adoption. Brother Wakeman tells us he has "not swallowed Ingersoll whole," and asks me to reprint his editorial upon the "Curse of Great Men." This I will try to do in next week's Lucifer, and as a fitting close for this week's discussion of the "New Toryism" question will reproduce part of Ingersoll's last public lecture, a lecture in which, as I think, he tried to give the "remedy" that he had refused to give in his speech at Central Music Hall in this city, referred to by Brother Quinn in his recent letter:

"I know the remedy for this general distress, but I won't tell you—I don't propose to be a martyr."

To come out openly for freedom of womanhood and motherhood as the remedy for existing evils at the time referred to would doubtless have meant political and social martyrdom for the then very popular Republican orator, but a few years later, when this orator knew that his political career was practically closed, he probably felt that he could afford to say in plain words what he believed to be the radical remedy in social and economic science, namely this:

"There is but one hope. Ignorance, poverty and vice must stop populating the world. This cannot be done by moral suasion. This cannot be done by talk or example. This cannot be done by religion or law, by priest or hangman. This cannot be done by force, physical or moral. To accomplish this there is but one way. Science must make woman the owner, the mistress of herself. Science, the only possible savior of mankind, must put it in the power of woman to decide for herself whether she will or will not become a mother.

"This is the solution of the whole question. This frees woman. The babes that are then born will be welcome. They will be clasped by glad hands to happy breasts. They will fill homes with light and joy.

"Men and women who believe that slaves are purer, truer than the free, who believe that fear is a safer guide than knowledge, that only those are really good who obey the commands of others, and that ignorance is the soil in which the perfect, perfumed flower of virtue grows, will with protesting hands hide their shocked faces.

"Men and women who think that light is the enemy of virtue, that purity dwells in darkness, that it is dangerous for human beings to know themselves and the facts in nature that affect their well being, will be horrified at the thought of making intelligence the master of passion.

"But I look forward to the time when men and women, by reason of their knowledge of consequences, of the morality born of intelligence, will refuse to perpetuate disease and pain, will refuse to fill the world with failures.

"When that time comes, the prison walls will fall, the dungeons will be flooded with light, and the shadow of the scaffold will cease to curse the earth. Poverty and crime will be childless. The withered hands of want will not be stretched for alms. They will be dust. The whole world will be intelligent, virtuous and free."

One who heard Ingersoll's last public address writes us that the speaker introduced the part of his lecture from which this quotation is made in words like these:

"I am about to say what I have long wanted to say, but have not done so"—doubtless because he thought the right time had not yet arrived.

Within one month of the delivery of this speech, the most important of all its utterances, the tongue of Robert G. Ingersoll was still in death. M. H.

A Few Facts and Statistics on Vaccination.

In his paper, Good Health, Dr. J. H. Kellog—an eminent authority, at the head of the largest institution of the kind in the world—prints the following:

"Vaccination is not a preventive of smallpox, and it does transmit other diseases."

From the bulletin of the Chicago Board of Health, 1902, I take this:

"Deaths from typhoid fever 193, increase of 83 over August of the preceding year. There were but nine cases of smallpox discovered in the city for the same month. None had ever been vaccinated, and there were no deaths."

From the annual report of the Board of Health of Massachusetts I take the following, and here we find the disease steadily increasing under compulsory vaccination:

The total number of smallpox cases in Massachusetts from 1883 to 1897, inclusive, a period of 14 years, was 1,407; deaths, 117. From 1897 to 1901, a period of 4 years, deaths from consumption, 26,172; pneumonia, 24,059; cancer, 9,562; diphtheria and croup, 6,320; whooping cough, 1,393; measles, 984; smallpox, 117.

Of the twelve diseases recorded I find that with the single exception of measles, in 1898, the annual death rate of every disease recorded far exceeded the sum total of deaths by smallpox for the entire four years.

Living near here is a man of thirty-nine; he has seven marks on his left arm, the last two of which were made two years ago when he shipped for Liverpool. "It took," and did so well that upon his arrival there the doctor who examined him for the return trip took off the scale to save the virus. In two months after his return he was taken violently sick with smallpox, and was sick nine weeks; was isolated with fourteen others, none of whom took the disease. When well his face was clear and smooth as before.

I could give many more such cases, but space fails.

F. L. Avery.

Spurning A. P. W. A. Basic Principles.

In Lucifer No. 968 I notice Francis B. Livesey says:

"For myself, I want it to be understood that I neither formed nor belong to any association in which members may spurn with impunity the very basic principle upon which it was founded."

In this connection I wish to submit two more quotations from the same writer. The first is from A. P. W. A. circular No. 3170, in which Mr. Livesey endeavors to enunciate the "basic principles" of the association. The sentence I wish to refer to reads:

"The association is not hampered by red tape or *officers*. It merely has a voluntary secretary," etc.

In the Chicago American of August 12, 1902, we read:

"I am seeking the abolition of public schools, compulsory education, etc. Am *President* of the American Press Writers' Association and am congratulated by many that you have so nearly coincided with my views. Francis B. Livesey, Sykesville, Md."

And I may add that the appearance of the above a few days before in the New York Evening Journal was the first intimation any member of the A. P. W. A. had that the "basic principle" of "no officers" had been altered, and they were not at all backward in letting the "Sykesville Sage" understand that he could not "spurn with impunity the very basic principle upon which it is founded," all of which will enable the readers of Lucifer to see why the A. P. W. A. has become such a dark cloud upon the horizon at Sykesville, Md. Elsewhere the sunshine of peace and unity pervade the air, and the association and all of its principles are gaining ground more rapidly than ever before.

A. Clarence Armstrong.

17 Leroy St., Dorchester, Mass.

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Miss B. Moe, New York City:—After reading Mrs. Barker's glorious reply to Dr. Edwards' "Awful Fate of Erring Women" I am anxious to be a subscriber to your Lucifer—the Truth-Speaker. You have kindly sent me several copies and I have been impressed with them all, but the last decided me to become a regular reader of the brainy productions of men and women who are not afraid to speak what they think. Long live Lucifer, and may he grow in strength and prosperity daily.

Wm. A. Rogers, Federal River, New South Wales:—I am an old reader and admirer of Lucifer, through the kindness of friends, but for various reasons have had to let my interest lapse. Can send only a little money this time, but want to get the paper regularly for as long a time as my money will cover. Please send name of some good system or teacher of physical culture for both sexes.

[There are many good teachers of physical culture, also monthly magazines devoted thereto, among which may be mentioned "Health Culture," 451 5th Ave., New York City, $1.00 per year; also "Physical Culture," Townsend Bldg., same city, 50 cents per year, monthly. Foreign subscribers should add 25 cents for postage.]

Mary D. Jenne, Me.:—Inclosed you will find $1 to pay on Lucifer. I can not possibly do without the paper. It just what the world needs today. I wish I were able to help you more. My heart is with you. I can see that you are working for the one great truth that underlies every reform, and that only when men and women learn to reason, think and act along the lines of Lucifer's thought will the world become a real sweet place of rest and of true enjoyment. I pray that you and your noble daughter may long dwell in the mortal form to send out your best thoughts to a starving world. I recently saw near my own home some of the dark sins sanctioned by our marriage laws—where children come into the world unwelcome and unprepared for. What a shame it is that people will educate themselves upon all other lines and let the most vital, most important subjects pass unheeded. Keep on your good work. My help shall be with you.

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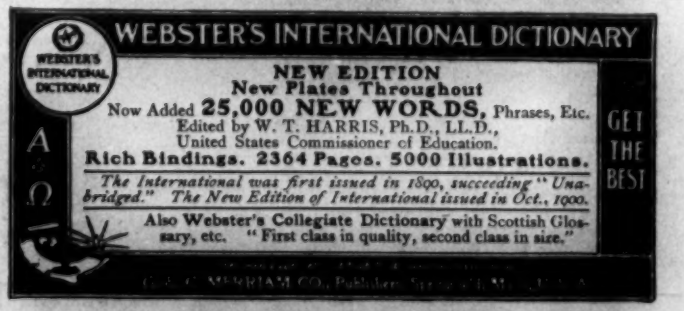
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